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THE CHUNG HUA SHENG KUNG HUI

中華聖公會

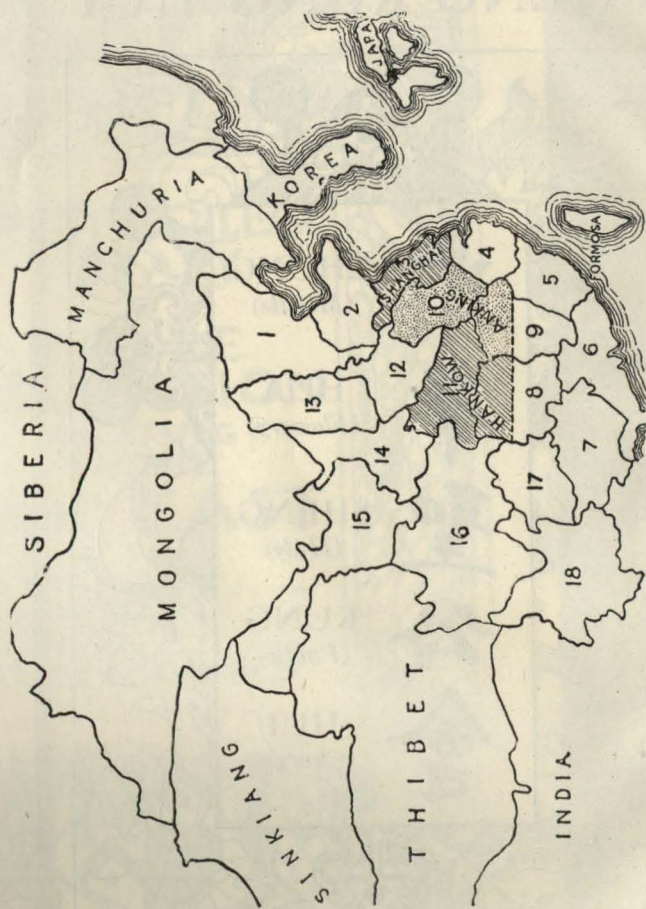
CHUNG
(Middle)

HUA
(Flowery)

SHENG
(Holy)

KUNG
(Public)

HUI
(Church)



MAP OF CHINA, SHOWING LOCATION OF OUR MISSIONARY DISTRICTS

CHUNG HUA SHENG KUNG HUI

THE HOLY CATHOLIC CHURCH IN CHINA



THE NEW CHINA China is destined
to become a

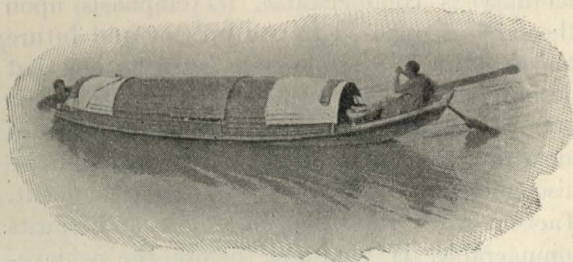
mighty force in international politics. Among the many reasons for this are (1) its population approaches 400,000,000; (2) its people are clear-headed and methodical; (3) the laboring classes are said to be the best operatives in the world; (4) its resources have as yet been untouched. The mineral wealth of the country yet to be opened up is incalculably great, the coal deposits in one province alone being sufficient to supply the whole world for centuries; (5) after years of slumber this mighty people has at last awakened and is stalking forward with prodigious strides.

The religious situation in this wonderful land is exceedingly favorable to the Christian missionary. Confucianism is at last seen to be insufficient for a progressive people. While its morality is commendable, its emphasis upon the past as opposed to the present and future makes it an impossible code for a nation that desires to move forward. Buddhism, which is not native to the land, is a confused mass of idolatrous teachings, which are beginning to be discredited by education and enlightenment. Taoism, with its belief in devils and spirits innumerable, is vanishing before the achieve-

ments of western engineers and scientists, whose every new deed demonstrates the absurdity of superstitious fear of demons in the earth, air and water.

The people, or at least their leaders, have at last come to realize that they owe their improved conditions, not to Western merchants and statesmen, but to the missionaries who have taught their children the meaning of true progress.

A recent governor of Szechuan, the most westerly province of China, said in a public speech: "The officials of China are gradually acquiring a knowledge of the great principles of the religion of Europe and America." And the churches are also laboring night and day to make known their aims in their propagation of religion. Consequently, Chinese and foreigners are coming more and more into cordial relations. This fills me with joy and hopefulness. . . . My hope is that the teachers of both Great Britain and America will spread the Gospel more widely than ever, that hatred may be banished and disputes dispelled, and that the influence of the Gospel may create boundless happiness for my people of China."



OUR WORK THERE What is the
Church doing
in this time of opportunity?

Workers arrived in 1834, but it was not until 1837 that a permanent beginning was made. At that time the Rev. W. J. Boone went as a missionary to South China. Later he became this Church's first bishop in China and laid the foundations of the present work in the valley of the Yangtse River. He was followed by Bishop Williams, 1866-1874, Bishop Schereschewsky, 1876-1883, Bishop W. J. Boone, Jr., 1884-1891, Bishop Graves, 1893-1901.

In 1901 the work was divided into two missionary districts, Bishop Graves retaining the eastern one (Shanghai), and Bishop Ingle taking the western or Hankow jurisdiction. Bishop Ingle died in 1903, after two years of wonderfully effective work, and was succeeded in 1904 by Bishop Roots, who is still in the field.

The work grew so rapidly that in 1910 Hankow had become an impossible burden for one bishop, and accordingly that district was divided and Bishop Huntington was chosen to preside over the new jurisdiction, which was first given the name of Wuhu. The new Bishop made Anking his see city.

Meantime the Church of England, through its societies, had been working effectively in north and south China. It had created and was supporting seven dioceses. In addition to these the Church of England in Canada was maintaining one Chinese diocese. The bishops and



FIRST SYNOD OF THE CHUNG HUA SHENG KUNG HUI

clergy in these English and Canadian dioceses were in constant communication with their brethren in the adjoining American jurisdictions, and it became increasingly evident that something more than friendly co-operation should exist. With this end in view conferences were held from time to time, and as a result, on April 18, 1912, there was formed the Chung Hua Sheng Kung Hui, or the Holy Catholic Church in China. This church is composed, therefore, of eleven dioceses, and our missionaries find themselves members of a nationwide church, planned upon lines large enough to deal with problems of national proportions. The new Church meets in General Synod, just as our own does in General Convention.

The Church in China has established its own Board of Missions, with a Chinese clergyman as general secretary and a Chinese layman as treasurer. A promising work has been begun in the northwestern province of Shensi, entirely supported by the gifts of Chinese congregations.

The apportionment plan has been adopted. Each diocese and congregation is expected to do its share. In addition each of the dioceses related to our American Episcopal Church has its diocesan Board of Missions.

There are also diocesan branches of the Women's Auxiliary, while the district of Shanghai boasts a Men's Auxiliary with a large and interested membership. There are missionary organizations in all the large schools and the students help support many good enterprises.



BISHOPS OF THE CHUNG HUA SHENG KUNG HUI, 1912

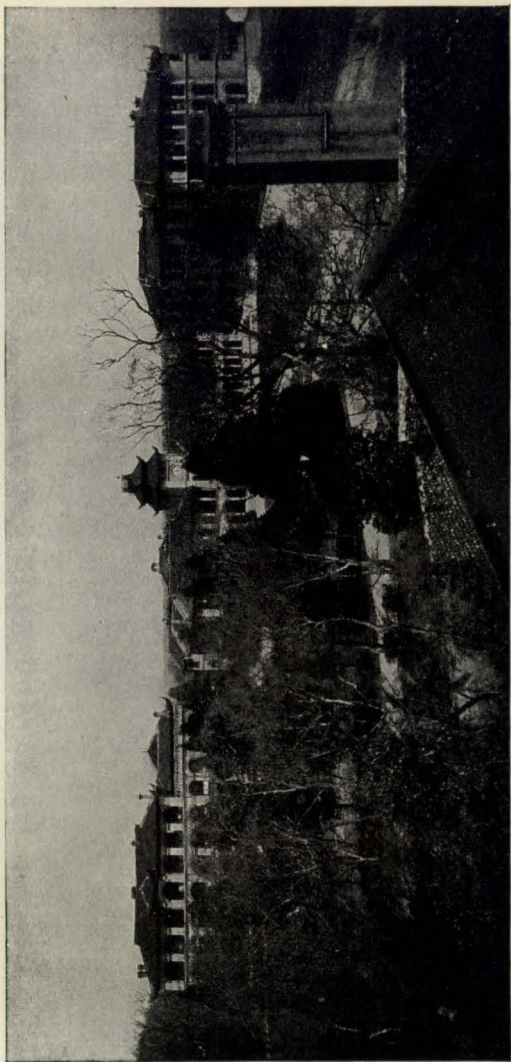
OUR DISTRICTS IN CHINA

SHANGHAI The Missionary District of Shanghai includes that part of China lying within the Province of Kiangsu. It has an area of 44,500 square miles and a population of 38,000,000. The district within its present bounds was established by the General Convention of 1901. Its present bishop is the Right Reverend Frederick R. Graves, D.D., consecrated in the year 1893.

The institutions connected with the Church in China are too numerous to be set down in a pamphlet of this size.* The best known is, of course, St. John's University, Shanghai, of which the Rev. Dr. Pott has been president for twenty-five years, which sends out each year many graduates who become potent factors in the making of New China. We must also mention St. Mary's Hall, Shanghai, which is doing splendid work among girls.

HANKOW The Missionary District of Hankow includes that part of China lying within the Province of Hupeh, and part of Hunan. It has an area of 118,441 square miles and a population of over 50,000,000. The

*For details about many schools, colleges, hospitals, etc., write to the Educational Secretary of the Department of Missions, 281 4th Ave., New York, N. Y., for the pamphlet "Institutions connected with the American Church Mission in China." This is sold for ten cents.



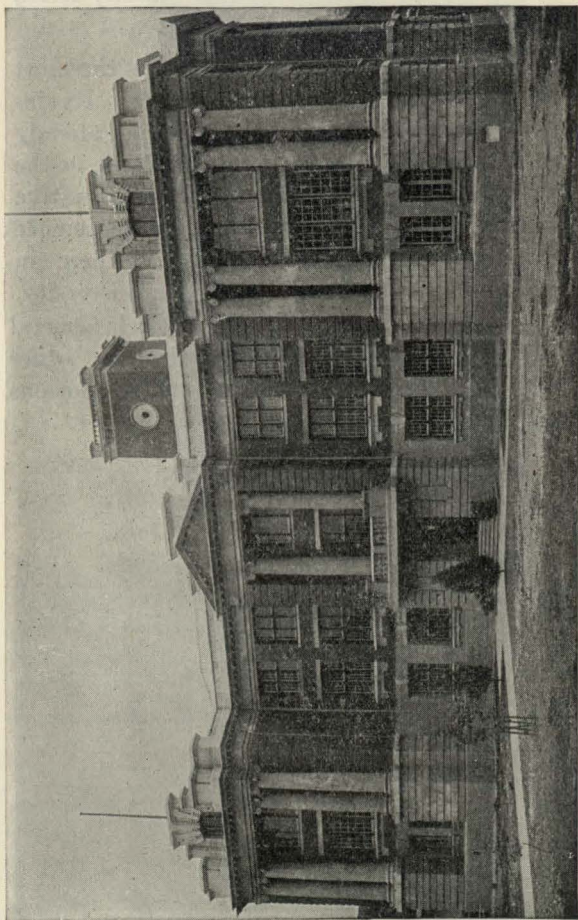
ON THE GROUNDS OF ST. JOHN'S UNIVERSITY, SHANGHAI
Yen Hall, Preparatory building and Science Hall, as they are seen from the tower of the Low Library

district within its present bounds was established by the General Convention of 1910. Its bishop is the Right Reverend Logan H. Roots, D.D., consecrated in the year 1904.

Boone University, with its library, is the most prominent institution in this district. Its influence upon the history of China has already been felt. Its graduates were prominent in the Revolution, and its library provides native inquirers into the mysteries of modern science with an opportunity unequaled elsewhere in the Republic. In addition to Boone University, St. Hilda's School for Girls, the Church General Hospital—all in Wuchang—and many other institutions carry great burdens and do glorious work for the cause in the Hankow District.



ST. JAMES'S HOSPITAL, ANKING



THE THOMAS MEMORIAL HALL
The latest building of Boone University, erected 1912

ANKING The Missionary District of Anking includes that part of China lying within the Province of Anhui, and that part of Kiangsi lying north of latitude 28°. It has an area of 88,000 square miles and a population of about 36,000,000. The district was established in 1910. The bishop is the Right Reverend D. Trumbull Huntington, D.D., who was consecrated on March 25, 1912. Among its institutions are St. James's Hospital at Anking, St. James's School at Wuhu and St. Paul's School at Anking.

AN INSPIRING TASK The Church has thus made a good start in China. The number of inquirers seeking admission and of persons who have already been baptized is much larger than the whole number of present communicants. If we endeavored to state the matter in this roseate form, the number of those to whom the Church is now ministering would be greatly increased. The policy of the Church, however, has always been one to make haste slowly. They have to seek of their own volition before they are received. After a man or a woman has evinced an interest and expressed a desire to be baptized, he or she passes through a period of probation called the catechumenate, and unless the catechumen comports himself during this probationary period in a serious and godly manner, he is not admitted to baptism. This being the rule, one does not hesitate to say that the

members of the Church in China are *not* "rice" Christians, but rather are real converts to the faith.

A gigantic task is before the young Church in China. Never before in the history of Christendom have such golden opportunities presented themselves to ambassadors of Christ. Never before has a Church faced a future full of such vast possibilities. Will not the reader pray for the Church in China, that it may be enabled to meet all emergencies, and to lead the thirsty millions of that wonderful land to the well of Eternal Life?

SOME STATISTICS The best thing about missionary

statistics is that they can never tell the whole story. No sooner are they printed than they are out of date. The following figures are approximately correct. They include the work of all eleven dioceses of the Church in China.

Foreign staff, including wives of missionaries	640
Stations and outstations.	560
Chinese staff	2,800
Chinese Church constituency	53,000
Organized parishes	204
Other congregations	618
Pupils under Christian instruction in schools.	22,000
Hospitals	40
Individuals treated annually	250,000

THE SHENG KUNG HUI

The Chung Hua Sheng Kung Hui is divided into eleven jurisdictions or dioceses as follows:

Jurisdiction	Bishop	Maintained by
Shanghai	Rt. Rev. F. R. Graves, D.D. (1893)	American Episcopal Church
Hankow	Rt. Rev. L. H. Roots, D.D. (1904)	American Episcopal Church
Anking	Rt. Rev. D. T. Huntington, D.D. (1912)	American Episcopal Church
North China	Rt. Rev. F. L. Norris, D.D. (1914)	(English) Society for the Propagation of the Gospel
Shangtung	Rt. Rev. G. D. Iliff, D.D. (1903)	(English) Society for the Propagation of the Gospel
West China	Rt. Rev. W. W. Cassels, D.D. (1895)	Church of England Missionary Society
Cheh-Kiang	Rt. Rev. H. J. Molony, D.D. (1908)	Church of England Missionary Society
	Rt. Rev. T. C. Sing, Asst. Bishop (1918)	
Kiangsi and Hunan	Rt. Rev. W. Banister, D.D. (1909)	Church of England Missionary Society
Fuh-Kien	Rt. Rev. John Hind, D.D. (1918)	Church of England Missionary Society
Victoria (Hong Kong)	Rt. Rev. G. H. Lander, D.D. (1907)	Church of England Missionary Society
Honan	Rt. Rev. W. C. White, D.D. (1909)	Church of England in Canada

THE Work in the three districts of Shanghai, Hankow and Anking, China, is carried on under an appropriation by General Convention and by special gifts. It is typical of the work which the Church is doing in other quarters of the world.

Contributions to support this work should be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y.

For any further information write to John W. Wood, D. C. L., Executive Secretary, at the same address.

Copies of this leaflet can be had by applying to the Literature Department, Church Missions House, 281 Fourth Avenue, New York. Ask for No. 200.